

|| ಅಥ ಶ್ರೀ ಶಿವಮಹಿಮ್ನೋತ್ತಮ ||

ಮಹಿಮ್ನುಃ ಪಾರಂ ತೆ ಪರಮವಿದುಷೋ ಯದ್ಯಸದ್ಯಶೀ

ಸ್ತುತಿರ್ಮಹಾದೀನಾಮಪಿ ತದವಸನ್ನಾಸ್ತ್ವಯಿ ಗಿರಃ |

ಅಧ್ಯಾವಾಚ್ಯಃ ಸರ್ವಃ ಸ್ವಮತಿಪರಿಮಾಣಾವಧಿ ಗೃಣನ್

ಮಮಾಪ್ಯೇಷ ಸ್ತೋತ್ರೇ ಹರ ನಿರಪವಾದಃ ಪರಿಕರಃ || ೧ ||

O, Lord Shiva, remover of all types of miseries, what wonder is there, if

the prayer to you, chanted by one who is ignorant about your greatness, is

worthless! Because, even the utterance (speech) of Brahma and other gods

is not able to fathom your merits (ie, greatness).

Hence, if persons with

very limited intellect (and I am one of them) try to offer you a prayer,

their attempt deserve your special favour. If it is so, I should not be an exception. Hence, (thinking like this) I begin this prayer. (1)

ಅತೀತಃ ಪಂಥಾನಂ ತವ ಚ ಮಹಿಮಾ ವಾಙ್ಮನಸಯೋಃ

ಅತದ್ವ್ಯಾವೃತ್ತ್ಯಾ ಯಂ ಚಕಿತಮಭಿಧತ್ತೆ ಶ್ರುತಿರಪಿ |

ಸ ರಸ್ಯ ಸ್ತೋತವ್ಯಃ ರತಿವಿಧಗುಣಃ ರಸ್ಯ ವಿಷಯಃ

ಪದೆ ತ್ವರ್ವಾಚೀನೆ ಪತತಿ ನ ಮನಃ ರಸ್ಯ ನ ವಚಃ || ೨ ||

O, Great God, so great is your majesty that it cannot be reached by words and mind. Even the Vedas also, having become surprised, confirm your

greatness by only saying 'Neti', 'Neti' (not this, not this) while describing you. Who can praise this type of greatness of yours? Whose many qualities is it composed? Whose subject of description can it be ? And

yet even then whose mind and speech are not attached to your this Saguna form ? (2)

ಮಧುಸ್ಥಿತಾ ವಾಚಃ ಪರಮಮೃತಂ ನಿರ್ಮಿತವತಃ

ತವ ಬ್ರಹ್ಮನ ಕಿಂ ವಾಗಪಿ ಸುರಗುಯೋರ್ವಿಸ್ಮಯಪದಮ |

ಮಮ ತ್ವತಾಂ ವಾಣೀಂ ಗುಣಕಥನಪುಣ್ಯೇನ ಭವತಃ

ಪುನಾಮೀತ್ಯರ್ಥೈಸ್ತಿನಿ ಪುರಮಥನ ಬುದ್ಧಿರವ್ಯವಸಿತಾ || ೨ ||

O, Paramaatmaa (Greatest Soul), as you are the very creator of speech of

the Vedas, which is like highest type of nectar and as sweet as honey, can even the speech of Brahaspati (Guru, or spiritual guide of gods) surprise you ? (ie, the speech of even Brahaspati is worthless before you).

O, Destroyer of Three Cities of the demons, thinking that my speech become purified by this act, my intellect (Buddhi) has become prepared to

sing your greatness. (3)

ತವೈಶ್ವರ್ಯಂ ಯತ್ತಜ್ಜಗದುದಯರಕ್ಷಾಪ್ರಲಯಕೃತ

ತ್ರಯೀವಸ್ತು ವ್ಯಸ್ತಂ ತಿಸ್ತುಷು ಗುಣಭಿನ್ನಾಸು ತನುಷು |

ಅಭವ್ಯಾನಾಮಸ್ತಿನಿ ವರದ ರಮಣೀಯಾ ಮರಮಣೀಂ

ವಿಹಂತುಂ ವ್ಯಾಕ್ರೋಶೀಂ ವಿದಧತ ಇಹೈಕೇ ಜಡಧಿಯಃ || ೪ ||

O, Giver of Boons, your greatness is the cause of creation, maintenance,

and destruction of the whole universe; this is supported by three Vedas (ie, Rigveda, Yajurveda, and Saamaveda); it is distributed in the three qualities (ie, Satva, Rajas and Tamas) and three bodies (of Brahma, VishhNu

and Mahesha). Such is your greatness but certain stupid persons in this

world are trying to destroy it by slander, which may be delightful to them

but is really undelightful. (4)

ಕೆಮೀಹಃ ಕೆಂ ಕಾಯಃ ಸ ಖಲು ಕೆಮುಪಾಯಸ್ತಿ ಭುವನಂ

ಕೆಮಾಧಾರೋ ಧಾತಾ ಸೃಜತಿ ಕೆಮುಪಾದಾನ ಇತಿ ಚ |

ಅತರ್ಹೈಶ್ವರೈ ತ್ವಯ್ಯನವಸರ ದುಃಸ್ಥೋ ಹತಧಿಯಃ

ಕುತರ್ಹೈಯಂ ಕಾಂಶ್ಚಿತ ಮುಖರಯತಿ ಮೂಹಾಯ ಜಗತಃ || ೫ ||

If the Paramaatmaa (the Greatest Soul) creates the three worlds (the whole Universe), what is his gesture ? What is his body ? What is his basis (support)? What are his means (instruments,resources) ?

These are the useless questions raised by some stupid critics, in order to

mislead people, against one (i.e., you) who always remains incompatible to

senses. (5)

ಅಜನ್ಮಾನೋ ಲೋಕಾಃ ಕೆಮವಯವವನ್ಮೋಪಿ ಜಗತಾಂ

ಅಧಿಷ್ಠಾತಾರಂ ಕಿಂ ಭವವಿಧಿರನಾದೃತ್ಯ ಭವತಿ |

ಅನೀಶೋ ವಾ ಕುರ್ಯಾದ್ ಭುವನಜನನೇ ಕಃ ಪರಿಕಯೋ

ಯತೋ ಮನ್ನಾಸ್ತಾಂ ಪ್ರತ್ಯಮರವರ ಸಂಶೇರತ ಇಮೆ || ೬ ||

O, Best Of The Gods, are the seven Lokas (It is believed that there are seven worlds in this Universe, namely, Bhooloka, Bhuvanarloka, Svargaloka,

Maharloka, Janaloka, Tapaloka, and Satyaloka) unborn ? Was the Universe independent of its Lord (ie, You) ? If it was so, then what were the means by which it was created that the stupid critics are creating

doubts about you? (ie, you are the only creator of the whole Universe). (6)

ತ್ರಯೀ ಸಾಂಖ್ಯಂ ಯೋಗಃ ಪಶುಪತಿಮತಂ ವೈಷ್ಣವಮಿತಿ

ಪ್ರಭಿನ್ನೇ ಪ್ರಸ್ಥಾನೇ ಪರಮಿದಮದಃ ಪಥ್ಯಮಿತಿ ಚ |

ರುಚೀನಾಂ ವೈಚಿತ್ರ್ಯಾದೃಜುಕುಟಲ ನಾನಾಪಥಜುಷಾಂ

ನೃಣಾಮೇಕೋ ಗಮ್ಯಸ್ತ್ವಮಸಿ ಪಯಸಾಮರ್ಥವ ಇವ || ೭ ||

The different practices based on the three Vedas, SaMkhya, Yoga, Pashupata-mata, VaishhNava-mata etc. are but different paths (to reach to the Greatest Truth) and people on account of their different

aptitude choose from them whatever they think best and deserved to be

accepted. But as the sea is the final resting place for all types of streams , You are the only reaching place for all people whichever

path, straight or zigzag, they may accept. (7)

ಮಹೋಕ್ಷಃ ಖಟ್ಟಾಙ್ಗಂ ಪರಶುರಜನಂ ಭಸ್ಮ ಫಣಿನಃ

ಕಪಾಲಂ ಚಿತೀಯತ್ತವ ವರದ ತನ್ನೊ ಪಕರಣಮ |

ಸುರಾಸ್ತಾಂ ತಾಮೃದ್ಧಿಂ ದಧತಿ ತು ಭವದ್ಭೂಪ್ರಣಿಹಿತಾಂ

ನ ಹಿ ಸ್ವಾತ್ಮಾರಾಮಂ ವಿಷಯಮೃಗತ್ಯಷ್ಟಾ ಭ್ರಮಯತಿ || ೮ ||

O, Giver of the Boons, the bull, the parts of a cot, chisel, the elephant-skin, Ashes, the serpent, the skull : these are the ar-

ticles of

your house-hold. And yet gods get all their riches merely by the merit

of your eye-brows. Really, false desires for worldly things do not deceive (

mislead) one who is always absorbed in his soul (ie, the Yogi- in fact

You). (8)

ಧ್ರುವಂ ಕಶ್ಚಿತ್ ಸರ್ವಂ ಸಕಲಮಪರಸ್ವಧ್ರುವಮಿದಂ

ಪಯೋ ಧೌವ್ಯಾ ಧೌವ್ಯೈ ಜಗತಿ ಗದತಿ ವ್ಯಸ್ತವಿಷಯೇ |

ಸಮಸ್ತೈ ಪೈತಸ್ಮಿನ್ ಪುರಮಥನ ತೈರ್ವಿಸ್ಮಿತ ಇವ

ಸ್ತುವನ್ ಜಹ್ಮೇವಿ ತ್ವಾಂ ನ ಖಲು ನನು ಧೃಷ್ಟ್ವಾ ಮುಖರತಾ || ೯ ||

O, Destroyer Of (Three) Cities, some persons call this Uni-

verse eternal

(ever lasting), others call it temporary, and yet others call it both eternal and temporary. Hence, being surprised (perplexed) by the

contradictory opinions on this subject, I am really becoming

immodest in

loquaciously praising You. (9)

ತವೈಶ್ವರ್ಯಂ ಯತ್ನಾದ್ ಯದುಪರಿ ವಿರಿಷ್ಠೋರ್ಘ್ನ ರಿರಧಃ

ಪರಿಚ್ಛೇತುಂ ಯಾ ತಾವನಿಲಮನಲಸ್ಯ ನ್ಧವಮುಷಃ |

ತತೋ ಭಕ್ತಿಶ್ಚಿದ್ಧಾ-ಭರಗುರು-ಗೃಣಿದ್ಧಾಘ್ಯಂ ಗಿರಿಶ ಯತ

ಸ್ವಯಂ ತಸ್ಮೈ ತಾಭ್ಯಾಂ ತವ ಕಿಮನುವೃತ್ತಿರ್ನ ಫಲತಿ || ೧೦ ||

Brahma and VishhNu wanted to measure your wealth i.e.greatne

the form of Fire and your whole body was a column of fire ex-

tending over

space. While Brahma took the form of a swan and flew high to see

top(head), VishhNu took the form of a boar and dug up down-

wards to see the

bottom (feet).Neither could succeed.(While VishhNu con-

fessed the truth,

Brahma falsely claimed that he had found the top and per-

suaded the Ketaki

flower to bear false witness.Shiva punished Brahma by re-

moving one of his 5

heads and ordered that henceforth the Ketaki flower should not b

his worship).When ultimately both praised you with full de-

votion and faith,

you stood before them revealing your normal form. O, mountain-

dweller, does

not toeing your line always bear fruit? (10)

ಅಯತ್ನಾದಾಸಾದ್ಯ ತ್ರಿಭುವನಮವೈರವ್ಯತಿರೇಕಂ

ದಶಾಸ್ಯೋ ಯದ್ಬಾಹುನಭೃತ-ರಣಕಣ್ಡು-ಪರವಶಾನ್ |

ಶಿರಃ ಪದ್ಮ ಶ್ರೇಣೀ-ರಚಿತಚರಣಾಮ್ಭೂಯಹ-ಬಲಃ

ಸ್ಥಿರಾಯಾ ಸ್ವದ್ಭಕ್ತೈಸ್ತಿ ಪುರಹರ ವಿಸ್ಫುರ್ಜಿತಮಿದಮ || ೧೧ ||

Oh,destroyer of the three cities! The effortless achievement of the

ten-headed Ravana in making the three worlds enemy-less(having conquered)

and his arrant eagerness for further fight by stretching his arms, the result of his constant devotion to your lotus feet at which he even laid the lotus garland consisting of his 10 heads! (11)

ಅಮುಷ್ಯ ತ್ವತ್ಸವಾ-ಸಮಧಿಗತಸಾರಂ ಭುಜವನಂ

ಬಲಾತ್ ಕೈಲಾಸೈ ಪಿ ತ್ವದಧಿವಸತೌ ವಿಕ್ರಮಯತಃ |

ಅಲಭ್ಯಾವಾತಾಲ್ಯೈ ಪ್ಯಲಸಚಲಿತಾಂ ಗುಷ್ಠಶಿರಸಿ

ಪ್ರತಿಷ್ಠಾ ತ್ವಯ್ಯಾಸೀದ್ ದ್ರುವಮುಪಚಿತೌ ಮುಹ್ಯತ ಖಲಃ || ೧೨ ||

Having obtained all his prowess through worshipping you, Ravana once dared

to test the power of his arms at your own dwelling place(Kailas Mountain). When he tried to lift it up, you just moved a toe of yours on a head of his and lo! Ravana could not find rest or peace even in the nether-world. Surely, power maddens the wicked. Finally Ra-

vaNa

reestablished his faith in you. (12)

ಯದ್ಯದ್ಧಿಂ ಸುತ್ರಾಮ್ಣಿ ವರದ ಪರಮೊಚ್ಛ್ರಯಃ ಸತೀಂ

ಅಧಶ್ಚಕ್ರೈ ಬಾಣಃ ಪರಿಜನವಿಧೇಯತ್ರ ಭುವನಃ |

ನ ತಚ್ಚಿತ್ತಂ ತಸ್ಮಿನ್ ವರಿವಸಿತರಿ ತ್ವಚ್ಚರಣಯೋಃ

ನ ಕಸ್ಯಾಪ್ಯುನ್ನತ್ಯೈ ಭವತಿ ಶಿರಸಸ್ತ್ವಯ್ಯವನತಿಃ || ೧೨ ||

Oh boon-giver! BaaNa, the demon king made all the three worlds with all their attendants and even the greatest wealth of Indra was a

trifle for him. It was not a surprise at all, since he 'dwelt' in your feet; who does not rise in life by bowing his head to you? (13)

ಅಕಾಣ್ಡ-ಬ್ರಹ್ಮಾಣ್ಡ-ಕ್ಷಯಚರಿತ-ದೇವಾಸುರಕೃಪಾ

ವಿಧೇಯಸ್ಯಾಸ್ಸ ಸೀದ ಯಸ್ತಿನಯನ ವಿಷಂ ಸಂಹೃತವತಃ |

ಸ ಕಲ್ಮಷಃ ಕಣ್ಣಿ ತವ ನ ಕುರುತೆ ನ ಶ್ರಿಯಮಹೊ

ವಿಕಾಯೈ ಪಿ ಶ್ಲಾಘ್ಯೈ ಭುವನ-ಭಯ- ಭಜ್ಞ - ವ್ಯಸನಿನಃ || ೧೪ ||

When the ocean was being churned by the gods and demons for 'amRit.h'(nectar), various objects came forth: at one point, there emerged the 'kAlakUTa' poison which threatened to consume everything. The gods as

well as the demons were stunned at the prospect of the entire universe

coming to an end, O, three-eyed lord, who is ever compassionate and engaged

in removing the fear of the world, you took it(poison) on yourself by

consuming it. (On Parvati's holding Shiva's throat at that point, the poison froze blue there itself and Shiva became 'neelakanTha'). It is

strange that this stain in your neck, though appearing to be a deformity,

actually adds to your richness and personality. (14)

ಅಸಿದ್ಧಾರ್ಥಾ ನೈವ ಕ್ವಚಿದಪಿ ಸದೇವಾಸುರನರೇ

ನಿವರ್ತಂತೆ ನಿತ್ಯಂ ಜಗತಿ ಜಯಿನೋ ಯಸ್ಯ ವಿಶಿಖಾಃ |

ಸ ಪಶ್ಯನ್ನಿಶ ತ್ವಾಮಿತರಸುರಸಾಧಾರಣಮಭೂತ್

ಸ್ಮರಃ ಸ್ಮರ್ತವ್ಯಾತ್ಮಾ ನ ಹಿ ವಶಿಷು ಪಥ್ಯಃ ಪರಿಭವಃ || ೧೫ ||

The cupid's(love-god 'manmatha's) (flower) arrows never re-
turn

unaccomplished whether the victims were gods or demons or men
ever O,

master! he has now become just a remembered soul (with-
out body),since he

looked upon you as any other ordinary god, shot his ar-
row and got burnt to

ashes,in no time. Insulting, masters (who have controlled their se
does one no good. (15)

ಮಹೀ ಪಾದಾಘಾತಾದ್ವಜತಿ ಸಹಸಾ ಸಂಶಯಪದಂ

ಪದಂ ವಿಷ್ಣೋರಾಭ್ಯುದ್ಭುಜ-ಪರಿಘ-ಯಗ್ಣ-ಗ್ರಹ- ಗಣಮ |

ಮುಹುರ್ದ್ವರ್ದ್ವಿಸ್ಥಂ ಯಾತ್ಯನಿಭೃತ-ಜಟಾ-ತಾಡಿತ-ತಟಾ

ಜಗದ್ರಕ್ಷಾಯೈತ್ವಂ ನಟಸಿ ನನು ವಾಮೈವ ವಿಭುತಾ || ೧೬ ||

You dance for protecting the world, but strangely, your glo-
rious act

appears to produce the opposite result in that the earth sud-
denly struck by

your dancing feet doubts that it is coming to an end; even VishhN
main

is shaken in fear when your mace like arms bruise the planets; the godly

region feels miserable when its banks are struck by your agitated matted

locks (of hair)! (16)

ವಿಯ-ದ್ವ್ಯಾ ಪೀ ತಾರಾ-ಗಣ-ಗುಣಿತ-ಘನೋದ್ಗಮ-ರುಚಿಃ

ಪ್ರವಾಹೋ ವಾರಾಂ ಯಃ ಪೃಷ್ಠತಲಘುದೃಷ್ಟಃ ಶಿರಸಿ ತೇ |

ಜಗದ್ವಿಪಾಕಾರಂ ಜಲಧಿವಲಯಂ ತೇನ ಕೃತಮಿತಿ

ಅನೈವೈವೋನ್ನಯಂ ದೃತಮಹಿಮ ದಿವ್ಯಂ ತವ ವಪುಃ || ೧೭ ||

The divine river flows extensively through the sky and its charm is enhanced by the illumination of the foam by the groups of stars. (17) down to the earth by the King Bhagiratha by propitiating Lord Shiva and

known as Ganga) it creates many islands and whirlpools on the earth. The same turbulent river appears like a mere droplet of water on your head.

This itself shows how lofty and divine your body(form) is! (17)

ರಥಃ ಕ್ಷೋಣೀ ಯನ್ತಾ ಶತದೃತಿರಗೇನ್ಮೋ ಧನುರಥೋ

ರಥಾಜ್ಞಿ ಚನ್ದಾರ್ಕೋ ರಥ-ಚರಣ-ಪಾಣಿಃ ಶರ ಇತಿ |

ದಿಧಕ್ಷೋಸ್ತೇ ಕ್ಷೋಯಂ ತ್ರಿಪುರತೃಣಮಾಡಮ್ಬರ ವಿಧಿಃ

ವಿಧೆಯೈಃ ಕ್ರೇಡನ್ಮೋ ನ ಖಲು ಪರತನ್ತಾಃ ಪ್ರಭುಧಿಯಃ || ೧೮ ||

When you wanted to burn the three cities, you had the earth as the chariot, the Meru mountain as the bow, the sun as the charioteer, the sun as the parts of the chariot and VishhNu himself(who holds the

the earth as the charioteer, the Meru mountain as the bow, the sun as the parts of the chariot and VishhNu himself(who holds the

chariot-wheel in his hand -Sudarshan chakra?), as the arrow. Why this

demonstrative show when you as the dictator of everything, could have done

the job as a trifle? The Lord's greatness is not dependent on anybody or

anything. (Incidentally there is a view that the burning of the three

cities would refer to the burning of three kinds of bodies of man i.e.

'sthUla sharIra', 'sUkshma sharIra' and 'kAraNa sharIra'). (18)

ಹರಿಸ್ತೆ ಸಾಹಸ್ತಂ ಕಮಲ ಬಲಿಮಾಧಾಯ ಪದಯೋಃ

ಯದೇಕೋನೇ ತಸ್ಮಿನ್ ನಿಜಮುದಹರನ್ನೇತ್ರಕಮಲಮ |

ಗತೋ ಭಕ್ತ್ಯುದ್ಧೇಕಃ ಪರಿಣತಿಮಸೌ ಚಕ್ರವಪುಷಃ

ತ್ರಯಾಣಾಂ ರಕ್ಷಾಯೈ ತ್ರಿಪುರಹರ ಜಾಗರ್ಮಿ ಜಗತಾಮ || ೧೯ ||

VishhNu once brought 1000 lotuses and was placing them at you after placing 999 flowers he found that one was missing; he plucked out one

of his own eyes and offered it as a lotus; this supreme exemplification of

devotion on his part was transformed into the wheel (sudarshana chakra) in

his hand, which he uses for protecting the world. (19)

ಕ್ರತೌ ಸುಪ್ತೇ ಜಾಗ್ರತ್ ತ್ವಮಸಿ ಫಲಯೋಗೆ ಕ್ರುತುಮತಾಂ

ಕ್ವ ಕರ್ಮ ಪ್ರಧ್ವಸ್ತಂ ಫಲತಿ ಪುರುಷಾರಾಧನಮ್ಯತೇ |

ಅತಸ್ತ್ವಾಂ ಸಮ್ಪ್ರಕ್ಷ್ಯ ಕ್ಷತುಷು ಫಲದಾನ-ಪ್ರತಿಭುವಂ

ಶ್ರುತೌ ಶ್ರುದ್ಧಾಂ ಬಧ್ವಾ ದೃಢಪರಿಕರಃ ಕರ್ಮಸು ಜನಃ || ೨೦ ||

You ensure that there is a connection between cause and effect and hence

when men perform a sacrifice they obtain good results. Otherwise how can

there be future result for a past action? Thus on seeing your power rewarding people performing sacrificial worship, with good results, men

believe in Vedas and firmly engage themselves in various worshipful acts. (20)

ಕ್ರಿಯಾದಕ್ಷೋ ದಕ್ಷಃ ಕ್ಷತುಪತಿರಧೀಶಸ್ತನುಭೃತಾಂ

ಮುಷೀಣಾಮಾರ್ತ್ವಿಜ್ಯಂ ಶರಣದ ಸದಸ್ಯಾಃ ಸುರ-ಗಣಾಃ |

ಕ್ಷತುಭ್ರಂ ಶಸ್ತ್ವತ್ತಃ ಕ್ಷತುಫಲ-ವಿದಾನ-ವ್ಯಸನಿನಃ

ಧ್ರುವಂ ಕರುಂ ಶ್ರುದ್ಧಾ ವಿಧುರಮಭಿಚಾರಾಯ ಹಿ ಮಖಾಃ || ೨೧ ||

All the same, O Protector. though you exert to reward all sacrifices. those

done without faith in you become counter-productive, as exemplified in the

case of the sacrifice performed by Daksha; Daksha was well-versed in the

art of sacrifices and himself the Lord of Creation; besides, he was the

chief performer: the great maharishis were the priests and the various gods

were the participants! (Daksha did not invite Shiva and insulted him

greatly; thus enraged, Shiva destroyed the sacrifice and Daksha

too). (21)

ಪ್ರಜನಾಥಂ ನಾಥ ಪ್ರಸಭಮಭಿಕಂ ಸ್ನಾಂ ದುಹಿತರಂ

ಗತಂ ಯೋಹಿದ ಭೂತಾಂ ರಿರಮಯಿಷುಮ್ಯುಷ್ಯಸ್ಯ ವಪುಷಾ |

ಧನುಷ್ಪಾಣಿರ್ಯಾತಂ ದಿವಮಪಿ ಸಪತ್ರಾಕೃತಮಮುಂ

ತ್ರಸಂತಂ ತ್ವದ್ಯಾಪಿ ತ್ಯಜತಿ ನ ಮೃಗವ್ಯಾಧರಭಸಃ || ೨೧ ||

O, Protector! Once Brahma became infatuated with his own daughter. When she

fled taking the form of a female deer he also took the form of a male deer and chased her. You took the form of a hunter and went after him, with a

bow in hand. Struck by your arrow and very much frightened, Brahma fled to

the sky taking the form of a star. Even today he stands frightened by

you. (22)

ಸ್ವಲಾವಣ್ಯಾಶಂ ಸು ದೃತಧನುಷಮಹ್ನಯ ತೃಣವತ್

ಪುರಃ ಪ್ಲುಪ್ತಂ ದೃಷ್ಟ್ವಾ ಪುರಮಥನ ಪುಷ್ಪಾಯುಧಮಪಿ |

ಯದಿ ಸ್ತೃಣಂ ದೇವೀ ಯಮನಿರತ-ದೇಹಾರ್ಥ-ಘಟನಾತ್

ಅವೈತಿ ತ್ವಾಮದ್ಧಾ ಬತ ವರದ ಮುಗ್ಧಾ ಯುವತಯಃ || ೨೨ ||

O, destroyer of the three cities! Boon-giver! Practitioner of austerities!

Before the very eyes of Parvati, you reduced Manmatha (the god of love) to ashes, the moment he tried to arouse passion in you for Parvati, by

shooting his famous flower arrows. Even after witnessing this, if Parvati,

thinks that you are attracted by her physical charm, on the basis of your

sharing half the body with her, certainly women are under self-

delusion. (23)

ಶೃಶಾನೆಷ್ಟ್ವಾಕ್ರೇಡಾ ಸ್ಕರಹರ ವಿಶಾಚಾಃ ಸಹಚರಾಃ

ಚಿತಾ-ಭಸ್ಮಾಲೇಪಃ ಸ್ತಗಪಿ ನೃಕಯೋಚ್ಚ-ಪರಿಕರಃ |

ಅಮಜ್ಜಲೈಃ ಶೀಲಂ ತವ ಭವತು ನಾಮೈವಮವಿಲಂ

ತಥಾಪಿ ಸ್ಕರ್ಮಣಾಂ ವರದ ಪರಮಂ ಮಜ್ಜಲಮಸಿ || ೨೪ ||

O,boon giver! O,destroyer of Cupid! You play in the burning ghats. your

friends are the ghosts. Your body is smeared with the ashes of the bodies. Your garland is of human skulls. Every aspect of your character is

thus inauspicious. Let it be. It does not matter. Because, with all the known oddness, you are quick to grant all auspicious things to the people

who just think of you. (It is interesting to note here that in his Devaparaadha kshamaApana stotra Shankaracharya says that, despite his deficient possessions, Shiva got the power to grant boons en-

tirely because

because of his having taken the hand of Parvathi in marriage; in the

previous shloka, Pushhpadanta calls it naive on the part of Parvati, if she

thinks that Shiva is attracted by her charm simply because he is sharing

half the body with her. This dichotomy etc. is due to the custom that when a

particular lord is to be extolled, the other gods are to be belittled to

some extent). (24)

ಮನಃ ಪ್ರತ್ಯಕ್ಷ ಚಿತ್ತೇ ಸವಿಧಮವಿಧಾಯಾ ತ್ತ-ಮರುತಃ

ಪ್ರಹೃಷ್ಯದ್ಧ್ರೋಮಾಣಃ ಪ್ರಮದ-ಸಲಿಲೋತ್ಸೃಜ್ಞತಿ-ದೃಶಃ |

ಯದಾಲೋಕ್ಯಾಹ್ಲಾದಂ ಹೃದ ಇವ ನಿಮಜ್ಯಾಮೃತಮಯೆ

ದಧತ್ಯನ್ತಸ್ತತ್ತ್ವಂ ಕಿಮಪಿ ಯಮಿನಸ್ತತ ಕಿಲ ಭವಾನ್ || ೨೪ ||

The great yogis regulate their breath, control and still their mind inward and enjoy the bliss with their hair standing on edge and eyes with tears of joy. It looks as though they are immersed in nectar. That

bliss which they see in their heart and exult thus, is verily you Yourself! (25)

ತ್ವಮರೃಸ್ತ್ವಂ ಸೋಮಸ್ತ್ವಮಸಿ ಪವನಸ್ತ್ವಂ ಹುತವಹಃ

ತ್ವಮಾಪಸ್ತ್ವಂ ವ್ಯೋಮ ತ್ವಮು ಧರಣಿರಾತ್ಮಾ ತ್ವಮಿತಿ ಚ |

ಪರಿಚ್ಛಿನ್ನಾಮೇವಂ ತ್ವಯಿ ಪರಿಣತಾ ಬಿಭೃತಿ ಗಿರಂ

ನ ವಿದ್ಮಸ್ತತ್ತತ್ತ್ವಂ ವಯಮಿಹ ತು ಯತ್ ತ್ವಂ ನ ಭವಸಿ || ೨೬ ||

You are the sun, the moon, the air, the fire, the water, the sky(ether/space), and the earth (the five elements or 'bhUtA's). You are the Self which is omnipresent. Thus people describe in words every

attribute as yours. On the other hand, I do not know any fundamental

principle or thing or substance, which you are not! (26)

ತ್ರಯೀಂ ತಸ್ಮೈ ವೃತ್ತಿಸ್ತಿ ಭುವನಮಥೋ ತ್ರಿನಪಿ ಸುರಾನ್

ಅಕಾರಾದ್ಯೈರ್ವರ್ಷಿಸ್ತಿ ಭಿರಭಿದಧತ್ ತೀರ್ಣವಿಕ್ಯತಿ |

ತುರೀಯಂ ತೆ ದಾಮ ದ್ವನಿಭಿರವರುನ್ಧಾನಮಣುಭಿಃ

ಸಮಸ್ತ-ವ್ಯಸ್ತಂ ತ್ವಾಂ ಶರಣದ ಗೃಣಾತ್ಯೊಮಿತಿ ಪದಮ || ೨೭ ||

O, grantor of refuge and protection! The word 'OM' consists of the three

letters 'a', 'u' and 'm'. It refers to the three Vedas(Rik, YajurH and

Sama), the three states (Jaagrat.h, Swapna, and sushhupti-awakened,

dreaming and sleeping),the three worlds(BhUH, bhuvaH and suvaH) and the

three gods (Brahma, VishhNu amd Mahesha).It refers to you yourself both

through the individual letters as well as collectively; in the latter form

(i.e. the total word 'OM') it refers to your omnipresent ab-

solute nature,

as the fourth state of existence i.e 'turIyaM' (sleep-like yet awakened and

alert state, as a fully- drawn bow). (27)

ಭವಃ ಶಯೋ ರುದ್ರಃ ಪಶುಪತಿರಘೋಗ್ರಃ ಸಹಮಹಾನ್

ತಥಾ ಭೀಮೇಶಾನಾವಿತಿ ಯದಭಿಧಾನಾಷ್ಟಕಮಿದಮು |

ಅಮುಷ್ಮಿನ್ ಪ್ರತ್ಯೇಕಂ ಪ್ರವಿಚರತಿ ದೇವ ಶ್ರುತಿರಪಿ

ಪ್ರಿಯಾ ಯಾ ಸ್ಯೇಧಾಮ್ನಿ ಪ್ರಣಿಹಿತ-ನಮಸ್ಯೋಸ್ಮಿ ಭವತೇ || ೨೮ ||

I salute you as the dear abode of the following 8 names: bhava, shara, rudra, pashupati, ugra, sahamahAn.h, bhiima, and Ishaana; the text discusses individually about these names. (28)

ನಮೋ ನೆದಿಷ್ಠಾಯ ಪ್ರಿಯದವ ದವಿಷ್ಠಾಯ ಚ ನಮಃ

ನಮಃ ಕ್ಷೋದಿಷ್ಠಾಯ ಸ್ಮರಹರ ಮಹಿಷ್ಠಾಯ ಚ ನಮಃ |

ನಮೋ ವರ್ಷಿಷ್ಠಾಯ ತ್ರಿನಯನ ಯವಿಷ್ಠಾಯ ಚ ನಮಃ

ನಮಃ ಸರ್ವಸ್ಯೇ ತೇ ತದಿದಮತಿಸರ್ವಾಯ ಚ ನಮಃ || ೨೯ ||

O, destroyer of Cupid! O, the three-eyed one! Salutations to you, who is the forest-lover, the nearest and the farthest; the minutest and the

biggest, the oldest and the youngest; salutations to you who is everything

and beyond everything! (29)

ಬಹುಲ-ರಜಸೇ ವಿಶ್ವೋತ್ಪತ್ತೌ ಭವಾಯ ನಮೋ ನಮಃ

ಪ್ರಬಲ-ತಮಸೇ ತತಃ ಸಂಹಾರೇ ಹರಾಯ ನಮೋ ನಮಃ |

ಜನ-ಸುಖಕೃತೇ ಸತ್ಪ್ರೋದ್ಧಿಕ್ತೌ ಮೃಡಾಯ ನಮೋ ನಮಃ

ಪ್ರಮಹಸಿ ಪದೇ ನಿಷ್ಠೆ ಗುಣೈ ಶಿವಾಯ ನಮೋ ನಮಃ || ೨೦ ||

Salutations to you in the name of 'Bhava' in as much as you create the world by

taking the 'rajas' as the dominant quality; salutations to you in the name of 'Hara' in as much as you destroy the world by taking the 'tamas' as the

dominant quality; salutations to you in the name of 'MRiDa', in as much as you maintain and protect the world by taking 'satva' as the dominant

quality. Again salutations to you in the name of Shiva in as much as you are beyond the above-mentioned three qualities and are the seat of the bliss. (30)

ಕೃಶ-ಪರಿಣತ-ಚೇತಃ ಕ್ಲೇಶವಶ್ಯಂ ಕ್ವ ಚಿದಂ

ಕ್ವ ಚ ತವ ಗುಣ-ಸೀಮೋಲ್ಲಜ್ಞಿನೀ ಶಶ್ವದೃದ್ಧಿಃ |

ಇತಿ ಚಕಿತಮಮನೋಕೃತ್ಯ ಮಾಂ ಭಕ್ತಿರಾಧಾದ್

ವರದ ಚರಣಯೋಸ್ತೈ ವಾಕ್ಯ-ಪುಷ್ಪೋಪಹಾರಮ || ೨೧ ||

O, boon-giver! I was very perplexed to sing your praise considering my

little awareness and afflicted mind vis-a-vis your ever increasing

limitless quality; however, my devotion to you made me set aside my diffidence and place these floral lines at your feet. (31)

ಅಸಿತ-ಗಿರಿ-ಸಮಂ ಸ್ಯಾತ್ ಕಜ್ಜಲಂ ಸಿನ್ಧು-ಪಾತ್ರೇ

ಸುರ-ತರುವರ-ಶಿಖಾ ಲೇಖನೀ ಪತ್ರಮುರ್ಧ್ವಿ |

ಲಿಖತಿ ಯದಿ ಗೃಹೀತ್ವಾ ಶಾರದಾ ಸರ್ವಕಾಲಂ

ತದಪಿ ತವ ಗುಣಾನಾಮೀಶ ಪಾರಂ ನ ಯಾತಿ || ೨೨ ||

O, great master! Even, if one were to assume that the blue mountain , the

ocean, the heavenly tree and the earth are the ink,the ink-pot, the pen and

the paper respectively and the goddess of learning (Saraswati) herself is

the writer,she will not be able to reach the frontiers of your greatness,however long she were to write! (32)

ಅಸುರ-ಸುರ-ಮುನೀನ್ಮೋಕ್ಷ ರಂಜಿತಸ್ಯೈಂದ್ರ-ಮೌಲಿಃ

ಗ್ರಥಿತ-ಗುಣಮಹಿಮೋ ನಿರುಣಸ್ಯೈಶ್ವರಸ್ಯ |

ಸಕಲ-ಗಣ-ವರಿಷ್ಠಃ ಪುಷ್ಪದಂತಾಭಿದಾನಃ

ರುಚಿರಮಲಘುವೃತ್ತೈಃ ಸ್ತೋತ್ರಮೆತಚ್ಚಕಾರ || ೨೨ ||

The best one among all groups(Gandharva?), Pushhpadanta by n posed

this charming hymn in none too short metres, in praise of the great who wears the moon in his head(Shiva), who is worshipped and glorified by

all demons, gods and sages and who is beyond all attributes and forms. (33)

ಅಹರಹರನವದ್ಯಂ ಧೂರ್ಮಟಿಃ ಸ್ತೋತ್ರಮೆತತ್

ಪಠತಿ ಪರಮಭಕ್ತ್ಯಾ ಶುದ್ಧ-ಚಿತ್ತಃ ಪುಮಾನ ಯಃ |

ಸ ಭವತಿ ಶಿವಲೋಕೇ ರುದ್ರತುಲ್ಯಸ್ತಥ್ಯಾ ತ್ತ

ಪ್ರಚುರತರ-ಧನಾಯಃ ಪುತ್ರವಾನ್ ಕೇರಿಮಾಂಶ್ಚ || ೨೪ ||

Whoever reads this faultless hymn of Shiva daily, with pure mind and devotion, ultimately reaches Shiva's domain and becomes equal to this world, he is endowed with children, great wealth, long life and fame. (34)

ಮಹೇಶಾನ್ನಾಪಯೋ ದೇವೋ ಮಹಿಮ್ನೋ ನಾಪರಾ ಸ್ತುತಿಃ |

ಅಘೋರಾನ್ನಾಪಯೋ ಮನ್ತೋ ನಾಸ್ತಿ ತತ್ತ್ವಂ ಗುರೋಃ ಪರಮ || ೩೪ ||

There is no God higher than Mahesha; there is no hymn better than this one.

There is no 'mantra' greater than 'OM' and there is no truth or principle

beyond one's teacher/spiritual guide. (35)

ದೀಕ್ಷಾ ದಾನಂ ತಪಸ್ತಿರ್ಥಂ ಜ್ಞಾನಂ ಯಾಗಾದಿಕಾಃ ಕ್ರಿಯಾಃ |

ಮಹಿಮ್ನಸ್ತವ ಪಾರಸ್ಯ ಕಲಾಂ ನಾರ್ಹಂತಿ ಪೊಡಶೀಮ || ೩೫ ||

Initiation(into spiritual development), charity, penance, pilgrimage,spiritual knowledge and religious acts like sacrifices are not

capable of yielding even one-sixteenth of the return that will result from

the reading of this hymn. (36)

ಕುಸುಮದಶನ-ನಾಮಾ ಸರ್ವ-ಗನ್ಧರ್ವ-ರಾಜಃ

ಶಶಿಧರವರ-ಮೌಲೈರೈವದೇವಸ್ಯ ದಾಸಃ |

ಸ ಖಲು ನಿಜ-ಮಹಿಮ್ನೋ ಭ್ರಷ್ಟ ಎವಾಸ್ಯ ಯೇಷಾತ್

ಸ್ತವನಮಿದಮಕಾರ್ಷಿದ ದಿವ್ಯ-ದಿವ್ಯಂ ಮಹಿಮ್ನಃ || ೩೬ ||

Kusumadanta(equivalent of Pushhpadanta) was the king of all Gharvas and

he was a devotee of the Lord of lords, Shiva, who wears the baby n (a few digits only) in his head. He fell from his glorious position due to

Shiva's wrath at his misconduct. It was then that the Gandharva composed

this hymn which is the most divine. (37)

ಸುರಗುರುಮಭಿಪೂಜ್ಯ ಸ್ವರ್ಗ-ಮೂರ್ದೈಕ-ಹೆತುಂ

ಪಠತಿ ಯದಿ ಮನುಷ್ಯಃ ಪ್ರಾಣ್ಜಲಿರ್ಮಾನ್ಯ-ಚೇತಾಃ |

ವ್ರಜತಿ ಶಿವ-ಸಮೀಪಂ ಕಿನ್ನರೈಃ ಸ್ತೂಯಮಾನಃ

ಸ್ತವನಮಿದಮಮೂಘಂ ಪುಷ್ಪದಂತಪ್ರಣೀತಮ || ೩೮ ||

If an aspirant for heaven and liberation, worships Shiva, the teacher of gods, at first and then reads this unfailing hymn, composed by

Pushhpadanta, with folded hands and single-mindedness, he attains Shiva's

abode, being praised by 'kinnaras' (a group of semi-gods known for their singing talent). (38)

ಅಸಮಾಪ್ತಮಿದಂ ಸ್ತೋತ್ರಂ ಪುಣ್ಯಂ ಗನ್ಧರ್ವ-ಭಾಷಿತಮ |

ಅನೌಪಮ್ಯಂ ಮನೋಹಾರಿ ಸರ್ವಮೀಶ್ವರವರ್ಣನಮ || ೩೯ ||

Here ends this meritorious, charming and incomparable hymn, uttered by the

Gandharva, all in description of the great master. (39)

ಇತ್ಯೇಷಾ ವಾಕ್ಯಯೇ ಪೂಜಾ ಶ್ರೀಮಚ್ಛಂಭುರ-ಪಾದಯೋಃ |

ಅರಿಪ್ತಾ ತೇನ ದೇವೇಶಃ ಪ್ರಿಯತಾಂ ಮೆ ಸದಾಶಿವಃ || ೪೦ ||

Thus, this worship in the form of words, is dedicated at the feet of

Shankara; may the ever-auspicious lord of the gods be pleased with this. (40)

ತವ ತತ್ತ್ವಂ ನ ಜಾನಾಮಿ ಕೇದೃಶ್ಯೋಽಸಿ ಮಹೇಶ್ವರ |
ಯಾದೃಶ್ಯೋಽಸಿ ಮಹಾದೇವ ತಾದೃಶಾಯ ನಮೋ ನಮಃ || ೪೦ ||

I do not know the truth of your nature and how you are. O, great C
Salutations are to that nature of yours of which you re-
ally are. (41)

ಎಕಕಾಲಂ ದ್ವಿಕಾಲಂ ವಾ ತ್ರಿಕಾಲಂ ಯಃ ಪಠೆನ್ನರಃ |
ಸರ್ವಪಾಪ-ವಿನಿರ್ಮುಕ್ತಃ ಶಿವ ಲೋಕೇ ಮಹೀಯತೆ || ೪೧ ||

Whoever reads this once, twice or thrice (in a day) rev-
els in the domain of

Shiva, bereft of all sins. (42)

ಶ್ರೀ ಪುಷ್ಪದಂತ-ಮುಖ-ಪಂಜ್ಜ-ನಿರ್ಮತನ
ಸ್ತೋತ್ರೇಣ ಕಲ್ಮಷ-ಹರಣ ಹರ-ಪ್ರಿಯೇಣ |
ಕಣ್ಣಿ ಸ್ಥಿತನ ಪಠಿತನ ಸಮಾಹಿತನ
ಸುಪ್ರೀಣಿತೋ ಭವತಿ ಭೂತಪತಿರ್ಮಹೇಶಃ || ೪೨ ||

This hymn which is dear to Shiva, has emerged out of the lotus-
like mouth

of Pushhpadanta and is capable of removing all sins. May the lord
beings become greatly pleased with anyone who has learnt this by
and/or reads or recalls this with single-mindedness! (43)

|| ಇತಿ ಶ್ರೀ ಪುಷ್ಪದಂತ ವಿರಚಿತಂ ಶಿವಮಹಿಮ್ನಃ ಸ್ತೋತ್ರಂ ಸಮಾಪ್ತಮ್ ||

Thus ends the 'shivamahimna hymn' composed by Pushh-
padanta.